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Maebashi to Mukden.

Leaving Maebashi February 4, we brought up on the 7th, in the "Land of the Morning Calm," at Fusan, and soon sped, by the big American train, towards Seoul. There were white-robed angels on each side of the train. How angelic our Korean friends would be, if they would only wash their clothes and their skins once a day! Everything was new—the little, round graves on the hill-sides, the red-earthed country all around, the low 9×15 thatched hovels, the razor-backed family pig, the lazily-flowing river, and the piebald crows, as they hopped over, or flew about the denuded hills. But the charm of charms was the hazy, dreamy calm that made one feel as if, for the very first time, he had really begun to enjoy life.

At Seoul, Pastor Yamamoto and a dozen friends—Japanese and Korean, met us, but not the foreign friend who had invited us to his house. It turned out that he was off on the Master's business, so we accepted good Deacon Mori's hospitable offer, and settled down for a week in his little foreign room, with its ever-burning stove, and convenient writing desk. Next day we preached twice in the *Kumi-ai* church, to congregations of about seventy, and enjoyed exceedingly the meeting with old friends, and the getting acquainted with others. The church seems to be a live wire, is well spoken of by those in authority, the pastor is evidently popular, his church give him one hundred *yen* a month, and he rides a bicycle given to him by my host, the deacon.

A busy week was spent in Seoul and surroundings. Eight addresses in all were given, one in Chemulpo, and two before Korean congregations. We visited the *Sōtokufu* (Gov't buildings), and met several of the officials, who were cordial. General Terauchi was in Tokyo; so was the far-famed Akashi, and the second man to General Terauchi was busy in committee meeting, so we did not see any of these. We were taken to the palace of the former emperor, still living in the inner buildings of the enclosure, passed by the palace in which the above emperor's father still lives, and also walked through the imperial grounds where the queen was murdered some years ago. We also inspected the educational work

among the Koreans, both the Mission and Government schools, and were surprised to see in the latter, an almost perfect reduplication of what one sees in Japan. From the kindergarten up the Korean children are literally swallowing Japanese, and to listen to them sing and recite, one seemed to be in the presence of Japanese children clothed in a foreign garb. We also met such missionaries as Underwood, Gale, Avison, and Noble, learning their points of view, and, at the same time, getting a little glimpse into the life and work that has made them famous.

The following week was spent in Pyengyang where Korean missionary work is the most outstanding feature of that northern city. The eleven churches with their pealing church bells, their congregations of from five hundred to fifteen hundred, the college, academy, primary schools, theological hall, and hospital—all these institutions snugly enclosed on the hills outside the city, and with the missionary homes, spreading over a territory of sixty acres, and the great net-work of out-stations strung out from this centre, all impress one as giving a peculiarly religious touch to all the life around. This impression was deepened, when we were told that probably every Korean in Pyengyang had heard the gospel several times, and that, in the whole country to the north and immediate south, there was no community more than three miles from a Christian church. In this place we spoke eight times, also; we had much more intimate conversations with officials of both the government and the courts, we visited the famous government charity hospital—built eleven years ago as a palace for the emperor, who never saw it, and were given an opportunity to sample the hospital's banquet cheer, and afterwards to address the nurses and doctors on the Bible as a means of culture.

As to thoughts that have arisen by the way, they are, (1) that the Christian body is more or less under suspicion by officialdom, not because it is Christian, but because it is the one great cohesive body, and *seems* to center about the missionaries; (2) that there is pressing need of men who know both English and Japanese *well*, to bridge over what as yet seems a gap between the missionary and Japanese communities; (3) that we lament the beginning of *Kumi-ai* work among the Koreans without full and frank consultation with both Korean Christian leaders, and their missionary associates; (4) In order to do effectual missionary work our *Kumi-ai*, or other Japanese churches, must send young evangelists, who will do as Americans and Englishmen have done, and get a thorough knowledge of the language. Otherwise the Japanese workers may become the dupes of slick-tongued, but disgruntled men, who are "out" with their respective churches; (5) that officialdom would welcome a strong Japanese Christian propaganda among the Koreans, as a means of holding them loyal to the new regime; and (6) that, while quite a number of Christians have left the churches to welcome new leadership, and while, for a time, non-Christians held aloof from the church, the government being in its transition stage, there has been of late a movement toward the former churches, and congregations are getting back to their normal size.

Manchuria is great—great hills, great plains, great Chinamen. The land looks fertile and well-tilled, the houses are more substantial and suggestive of means, than those in Korea. There is a calm everywhere, but it is rather that of people who are steadily working. We have wound in and out among hills most of the way, have had times of bright sunshine, then clouds, and once a fierce snow storm. But we are taken most of all with the farmers' carts—a donkey in the shafts, and two bullocks, and a pony—three abreast in front; occasionally the team consists of five, but always of the three kinds. Who will say the Chinaman is not cosmopolitan? Just add the pig to the combination, and one could see the whole Chinese family out for their daily stroll.

H. Pedley.

"Konkō Kyō."

Foreword.

Thanks to the incentive of the editor's request for an article on *Konkō Kyō* the writer has attained an end long since proposed to himself, but not likely soon to have been otherwise secured, a study of this much alive Shinto Sect. 金 *Kon* 光 *Kō* 教 *Kyō*—the teaching of the golden, no, not the Golden Rule; nor even the golden light, light of the yellow metal, as the characters might lead one to suppose, and as is indeed popularly believed; nor yet is it connected with the unpopular god *Konjin* as many others think, except to refute that delusion, as will appear later, tho the Railroad authorities would seem to think otherwise, since the station for the village, twenty miles west of Okayama, is called *Konjin*; but simply the teaching or religion of *Konkō*.

Origin and History.

The founder of this sect, Katori Bunjiro, was born in the eleventh year of the era Bunka, or just one hundred years ago, in the province of Bitchu, and village of Urami. At the age of twelve he was adopted by the family of Kawate in the village of Otani. During his boyhood and youth he showed rather unusual religious tendencies, spending much time at shrine or temple. When he was twenty-three years old his father died. Shortly after this he was married to Furukawa Toseko. Fourteen years later, while he was having a new dwelling built, it was several times discovered to be on fire. The people of the village said this was a curse from the god *Konjin* whom he must have offended. This led him to ponder deeply upon that subject. Five years later, at the age of forty-two, he passed thru a dangerous illness. From this time dates a remarkable access of religious faith. The age of forty-five marks another step in his progress, when, as he claimed, by obedience to the will of god, he received special divine grace, and attained to a knowledge of god's true character. For this reason he took to himself at this time, a new name, *Konkō Taijin*, *i.e.*, great god who reveals the light of the god *Kane*. From this time people began to come to hear his teaching, and a year later came the final step, when he formally inaugurated his religion. The superstition connected with the god *Konjin*, to which reference has already been made, seems to have furnished the starting point for his teaching. He taught that the god of heaven also rules over the earth, and is a protecting deity. This god he called, *Tenchi Kane no Kami*. *Kane* being the character which means "at the same time," since he was god of both heaven and earth. For convenience in writing, however, he adopted the common character having the same sound, which means gold. This explains the wide spread misapprehension as to this sect, as well as its great popularity, the current belief being that faith in this god is an open sesame to wealth and prosperity.

With this teaching he broke down the current superstition, which ascribed misfortunes to the evil influence of the god *Konjin*. But the latter did not lack advocates, who led strong opposition to this new doctrine, and several attempts were made upon his life.

In 1868, at the age of sixty-four, he secured recognition as a Shinto priest, from the authorities at Ise. A shrine being a *sine qua non* to this end, the first one was erected at this time.

Next he undertook to break down the superstitions concerning lucky or uulucky days and directions. This also aroused great opposition, for the days were noted in the almanac authorized by the feudal government. To designate those features as superstitions was to contravene the country's laws. An official of the Ashimori clan came to argue the question with him, but was worsted and became an ardent disciple. The ground of this opposition was removed by the revision of the almanac in the fifth year of Meiji. He also deprecated the use of amulets and charms, and none are issued from the shrine.

In the same year, owing to the change of government, his qualification as Shinto priest became void. Urged by his adherents to secure regular standing again from the new government, he asserted that he was above the need of it. Four years later, however, he received from the prefectural (Okayama) government permission to carry on his teaching. In the sixteenth year of Meiji (1883) he died, having taught for twenty-seven years, and having, during this period, been away from Otani but twice, and then by divine guidance. He claimed that only thru himself could access be had to *Kane no Kami*. Hence he felt that he must always be there to mediate at any time, for those who might come. Just when he arrived at the consciousness that he himself was divine is not clear, but we find him teaching that it is not necessary to petition *Kane no Kami*, prayer to himself being sufficient. Thus has resulted a duality in the object of worship, *Tenchi Kane no Kami* and his revealer *Konkō Taijin*.

At his death his son and other believers, founded the *Konkō Kyōkwai*. Two years later it was recognized by the Ise authorities as one of the regular Shinto Sects. In Meiji thirty-three, however, it became independent, its priests no longer looking to Ise for their authority. Since no membership tax is imposed the exact number of believers is uncertain, but the number reported to the government for 1913 was 505,485, in 484 *kyōkwai*. Four of these are in China, with a membership of seven hundred and ten. The head of the sect at Shanghai is a graduate of the Dōshisha.

The dates for the regular festivals are, in the Spring, April 10, and in the Fall, Oct. 10, the anniversary of the founder's death. They carry on a *Chu Gakko*, which enrolls six hundred students. A commodious shrine is now in process of erection.

SCHUYLER S. WHITE.

(*To be continued*).

Mr. Ishii's Funeral

It had been known for long that the struggle for physical life could not endure much longer; so it was with no surprise that on January 30 the news was received that Mr. Ishii was dying, and the release came at two p.m. The funeral was appointed for February 4, to enable the far away friends in Tokyo and elsewhere to come.

Readers of MISSION NEWS need not be told that the famous Okayama Orphanage is no longer at that city, but has removed to Chausubara, a lonely moor eighteen miles north of Miyazaki in Hyuga. Chausubara is the orphanage, there being no village; the nearest towns are four and five miles away. Here are the four hundred and fifty acres of rice land, garden, and land in mulberry trees which the boys and girls work. Surely a funeral service here would be attended by only a few scores of the nearest friends? So might one think; but this was Ishii Juji's funeral!

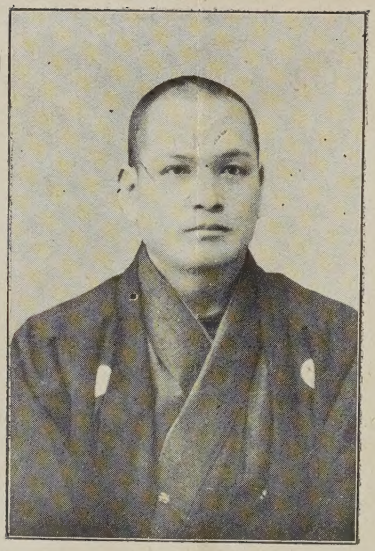
The return trip from Miyazaki would occupy some sixteen hours; yet the five persons who I knew would attend, had grown to four or five times that number when we reached Chausubara. As we neared our goal we passed people in 'busses, on bicycles and afoot. The whole Agricultural School was passed, and later several hundred primary school boys and girls. "Is the whole town of Takanabe going to the funeral?" "Well," replied Mr. Clark, "Mr. Ishii was the patron saint of this region, and Takanabe was his home town."

The Mission would at once recognize Mr. Ishii's house as one of the former missionary homes of Okayama; the whole orphanage, in fact, seems bodily transplanted, and "Tokyo Kwan" and "Lion Cottage, No. 6" seem to flourish as well with their roots in Hyuga sand as in Okayama loam. At Mr. Ishii's house the funeral baked meats were quietly and efficiently dispensed to the throngs of guests from a distance. To provide for such a company immense kettles were

Eruption of Sakurajima about 11 a.m. January 12

See page 121

(By curtesy of The Japan Evangelist)



Juji Ishii, Founder of Okayama Orphanage.

Thatcht Cottage and Orphans at Chausubara.

(Some Boys on Chikuba, or Stilts).

installed on furnaces formed by cutting away the turf from the top and side of a bank near the house.

The funeral was of course out of doors and the day was perfect as to weather. The casket was placed on the veranda, and the guests were on the terrace facing the house. The hymns were numbers 200 and 196, "Far from my gracious Father's side," and, "O, where shall rest be found?"; the Scripture, read by Pastor Watanabe, of Miyazaki, was John 15; the prayer was by Pastor Mizote of the Chausubara colony; the sermon was by "Lt.-Col." Yamamuro of the Salvation Army, and nobly did he meet his opportunity, preaching a powerful evangelistic sermon to those hundreds who were hearing a Christian talk for the first time, while at the same time pronouncing a fitting eulogy for his friend of more than half a life time. Then followed the usual life sketch, laments for the dead, in which Prefectural Governor Ariyoshi, and Mr. Hara of "Prison Home" fame, were prominent, and the reading of selections from the several hundreds of telegrams received. These last included messages from the nobility, from cabinet officers, from M. P.'s, from the governors of several prefectures, and from all kinds of friends, Christian and non-Christian, from Korea, Formosa, and all Japan. After the service of two hours, the procession was formed, and the march of nearly a mile, was made to the grave, at the western corner of the Orphanage property. Here, with a simple service of hymn, prayer and Scripture, the body was interred.

The only representatives of American friends of Mr. Ishii and of the Orphanage, were the two American missionary men from Miyazaki, to whom were assigned the honorary parts of asking the benediction, at the close of the two services. When it became known that the end was approaching, Dr. and Mrs. Pettee, friends and advisers of Mr. Ishii and the institution from the beginning, preferring to meet the living friend, rather than to show honor at the bier merely, made the pilgrimage to Chausubara, and so were not present at the funeral.

The papers reported an attendance of ten thousand at the funeral. Some of the Christian workers, who had parts in the service, have said there were five thousand, or six thousand present. A somewhat careful estimate made at the time, led me to give well over a thousand as the number. But even the thousand, the nearest of whom had come over the hills for five miles, and the farthest of whom had traveled the thousand miles from Tokyo, enable one to judge the esteem and affection, with which this poineer in Japanese orphanage work is regarded.

It is better to set ten men to work than to do the work of the ten men onesself. Mr. Ishii not only did twenty men's work, but he set other scores of men to work; for it is not too much to say that had not Ishii Juji broken the ground in this work, the scores of lesser orphanages in Japan to-day would never have risen. Not the Okayama Orphanage alone, all the orphanages in this country to-day are his monument. A great man has left us. The nation is the poorer for his going, but is inestimably richer for his having lived.

CHARLES M. WARREN.

Jūji Ishii, a Samurai of the Spirit.

It is not easy to characterize in epigrammatic phrase such a personality as Mr. Ishii's. This is all the more difficult if one attempts to include as well the outworking of that personality in a practical public service, such as was rendered by the great-hearted founder of Okayama Orphanage. Even after an intimate acquaintance, extending over more than a quarter of a century, with this well-loved Japanese brother, I find that certain elements of his character, and their resultant deeds, baffle exact analysis, at least in brief form. Here, however, are a few attempts at summing up his life in a single phrase. Each is accurate to

a certain extent, but inadequate as an all-round characterization:—A hero of faith; A Christian *Samurai;* A modern Nathanael; The George Muller of Japan; A disciple of Barnardo; The father of true philanthropy in Japan; A dreamer and a doer; A present-day apostle of love; A Japanese disciple of Jesus.

Born of *samurai* parentage in Takanabe, Hyuga, one of the oldest and most conservative districts in all Japan, a Japanese of the Japanese, an easy believer in mysteries and the supernatural, an ardent loyalist, a devout ascetic, an unselfish friend, and an ambitious student, he passed by natural stages from admiration of Peter the Hermit and his fellow-crusaders, a belief in magic and worship of the cross for good luck in fishing, to a close intimacy with the living Christ, an intense longing for the spiritual betterment of his associates, and an untiring devotion to the service of society's outcasts.

Faith with him was a sort of "partnership with God," so it was easy for him to believe in direct answers to prayer, whether for the orphanage, or for some individual in whom he was interested. He was a man who could infuse his own strong belief in God as a hearer and answerer of prayer, into every member of his household, including scores of little children, to such an extent that when the rice bucket was empty, they would go to the neighboring graveyard, or more distant hilltop, and pray until the wherewithal for the next meal came in sight. He was also one, who, years later, having been convinced that self-help joined with intense pleading, is a still better way of accomplishing the same result, could make every member of his institutional family work as well as pray. Here surely was strength of personality combined with the highest daring of faith.

Marvellous have been some of the instances of his all-conquering faith in securing needed help for his orphanage. I am not sure, however, but that the supreme experience of his life in this respect, when we take into account oriental conditions and views of family relationship, was the conquest of his own father, a very self-willed man, accustomed to ruling with an iron hand, intensely conservative, and a patriot of the older order in Japan. After Mr. Ishii had set himself the task of leading his father into "the kingdom," he prayed, and workt, and set others to working for its accomplishment. Ten full years he waited, never once faltering in his faith, and when he felt that the psychological season had come, he retired to the hills, and was alone with God for two full weeks. Then he came back to his orphanage duties assured that the result was accomplisht. When, after a few days, word came that his father had yielded, he exprest no surprise. Why should he?

I doubt if there is an institution in the world that, within the range of its possibilities, has tried more experiments than Okayama Orphanage, and tested them more completely, one by one. Relying on prayer alone; relying on self-help alone; relying on all sorts of combinations of the two; relying chiefly on one industry, rice-pounding, barbering, printing, match-box making, gardening, farming, silkworm culture, apprenticeship, or on combinations of the same; trying the institutional system, the cottage system, the placing out in farmers' homes of the younger children, and the colonizing system; using the public schools; sustaining its own schools; working half-a-day and studying half-a-day; working all day, and studying evenings; relying on entertainments given by its own band, or by outside performers; stumping the country and the whole Far East; farewelling and welcoming soldiers; rising to meet nation-wide needs caused by war, or famine, or earthquake; serving as a buffer between the churches and society at large; sending its appeals and its graduates all over the world; associating itself with work for discharged convicts, and other society waifs; engaging in direct evangelistic work; adopting the tithing system; and the *kido shugi* (belief in prayer and toil), and finally set

tling down upon the three-fold reliance on God and self and society-at-large, the three-fold faith in Father, Son and Holy Spirit, and the three-fold training of body, mind, and human spirit. In all this the orphanage was preëminently a one-man institution, and that man its founder and superintendent, the subject of our sketch.

JAMES H. PETTEE.

(To be continued).

Judson Centennial at Rangoon.

[The following is an excerpt from a most interesting account of the entire Burma celebration, including pilgrimages to various historic Judson spots in that country, telling quotations from the sayings and history of Judson, descriptions of scenery along the routes, pen pictures of the natives, religious exercises attended, and other delightful features—fifty-four closely written pages.—ED.]

The celebration of the Judson Centennial formally commenced Dec. 10, 1913, at Cushing Hall, Baptist College, Rangoon. A large gathering of missionaries, working in Burma, India, Siam, China, and Japan, and of Baptist workers for missions from America, as well as of Burman and Karen pastors, teachers, students, and their friends, thronged the great hall, and overflowed into the galleries, windowseats, and wherever there was standing-room within earshot.

On one side of the platform was a *kakemono* with the inscription :

"In Memoriam.
Rev. Adoniram Judson
Born Aug. 9, 1788
Died April 12, 1850.
Malden, His Birthplace
The Ocean, His Sepulchre
Converted Burmans, and
The Burman Bible
His Monument.
His Record Is on High."

Over this was a ribbon-like scroll, bearing the words :

"A ruby shall glow in our Savior's crown." (ruby=Burma).

On the other side of the platform was a *kakemono* of the same size, "Judson and his colleagues," giving the names of the early missionaries, and over it was a scroll bearing the words : "The prospects are as bright as the promises of God." Over the platform was the inscription : "Burma for Christ." From the platform one looked into such faces, and at such costumes as Adoniram Judson must often have looked at—Burman and Karen ladies and girls, with their black hair smoothed into one shining, fez-shaped coil on the tops of their heads, and decorated with flowers ; dainty white jackets and gaily-colored, delicate, silk skirts, all looking like flowers in a flower-garden, on one side of the hall ; on the other side, their brothers and fathers, not very differently arrayed, but with turbans on their heads.

In English, Burman, and Karen, the hymns rose to God, who lead Adoniram Judson and Ann Hasseltine Judson to that spot, one hundred years ago, when Rangoon was but a jungle village. There, where, alone in the midst of hostile Burmans, they sought to lay the foundations of the work, now rises the magnificent Baptist College, with seventeen hundred students, while in Rangoon and its suburb, Insein, are theological training-schools for men, and for women, Burman, Karen, and the kindred tribes, a girls' school of over three hundred, and many other schools, including a large work for the Indian population of Burma. It thrills one to look into their happy faces and glowing eyes, and try to realize what it must mean to them as they sing in clear, ringing English, and in their own various languages, "Jesus loves me," and "Count your mercies."

At the opening meeting of the Centennial, Dr. H. A. W. Smith, son of the author of the hymn, "My country, 'tis of thee," presided.

That morning, he said, their thought gathered lovingly and reverently about the name of Adoniram Judson. On July 13, 1813, Judson landed on the shores of Burma. A young Karen said

that that day was to the Burman and Karen, what Christmas Day was to the rest of the world; for it was the day on which Judson brought Christ to the Burmans, Karens, Talaings, and kindred races.

The speaker compared Judson to Paul in his refusal to interpret difficulties as hindering providences, as weaker men would have done. He spoke of the gloomy prospect (humanly speaking) before Judson when alone, unsupported by home aid, he sat down with his wife scarcely recovered from a serious illness, in a little house outside the bamboo stockade surrounding Rangoon, to begin his life work. But this great man of God soon conquered the momentary depression, and, only a few months after his arrival, he wrote, "Missionaries coming to Rangoon may calculate on no comfort but what they can find in one another in their work; and yet if a ship should arrive in the river to-day, to take me to any part of the world, I would rather die than embark."

Six long years Judson waited for his first convert. Once he wrote that if he could see the Bible translated into one of the languages of this country, and if he could see the church composed of one hundred converts, he could die happy. Dr. Judson died in 1850. There were then in all Burma nine thousand five hundred and forty-eight Christians. To-day, sixty-three years after, he could rejoice to see three thousand Burman Christians, and sixty thousand Christians of the Karen and kindred races.

The Lieutenant-Governor showed great appreciation of Dr. Judson's work for Burma, calling him among the greatest of missionaries, a great student, scholar, and teacher. He said that Dr. Judson laid the foundation for a scientific study of the Burmese language, and that his dictionary is still the chief authority of the Burmese language; that the school which he started was the beginning of the great educational work carried on by the Baptist Mission, which he could not praise too much. "As a missionary, scholar, and teacher, Dr. Judson was the first in the field, and his name will always be honored among the greatest of the province of Burma."

Friday was spent sight-seeing and visiting the schools. At the Baptist girls' school, after the three hundred students, dainty beyond description, in their attire, had given a very beautiful series of gymnastic exercises, in which, with hoops of pink roses, they spelled out words of welcome, the whole party was entertained at a delicious lunch.

(Miss) Cornelia Judson.

Famine Conditions.

The *cause of shortage of crops* in Hokkaido and the North East was at least two fold. Severe storms and flood in August did much damage to growing crops and even to farm lands. And we had a short, cool summer, with rather early autumn frosts. The aggregate heat of the summer months was not sufficient for rice culture, and so, in considerable sections, the rice crop was a total failure. It was not even reaped. In other places a partial crop was harvested, five per cent, or twenty, or fifty per cent, of the normal yield. The storms, floods, and early frosts also prevented the upland autumn crops: beans, potatoes maize, from maturing, so that both quantity and quality were reduced to similarly small percentage of normal.

In *extent*, over fifty thousand people, mostly in four of the fourteen districts of Hokkaido are in want of proper daily food. There are as many more in Aomori Prefecture, not to mention the adjacent Prefectures of Iwate, Miyagi, Fukushima, etc.

The *severity* of the conditions is truly pinching. In the city of Asahigawa are reported 1,300 people without means of support, and unable to get work. In some of the farming districts of Sorachi, Kamikawa, and Kasai, edible crops where there was a partial yield, are quite exhausted, and no work is to be had, ex-

cept such as the government provides by way of relief, and in families where mouths are many and hands are few, adequate provision is impossible. People are eating acorns, unripe (and therefore bitter) beans, radish tops, buckwheat leaves, etc.

Many children are out of school for lack of food, and clothing, and school supplies. Pitiable indeed is the condition of nursing infants, whose mothers, for lack of nourishment themselves, cannot satisfy their babes. And sadder still, if possible, is the sight of adults, who have apparently lost heart.

By way of *relief* the government is doing a great and systematic and wise work. It gives wages rather than alms. But the very system leaves some needy ones unaided. The case of one man is reported, who, on applying for aid at the town office where he resided, was told that, though he resided there, his registered domicile was another town at some distance. He must apply for aid to the office where he was registered. The man trudged off to the town of his legal domicile, only to be told at that office, that, though his registration was there, he had been so long away, he must apply to the authorities where he actually lived. The man turned and started back, but suicided on the way. The system which is good and necessary, does not fit all cases. Local committees in Sapporo, Hakodate, Hachinohe, Hirosaki, and many smaller places are doing excellent work. A *Seikōkwai* committee is doing a great deal in Aomori Prefecture. A committee of the Federated Missions, with which the writer is serving, is aiding in both Hokkaido and the North East.

This committee held a meeting in Aomori on Feb. 16. At the same time the *Seikōkwai* committee was also in session in another room of the same house. Representatives of the Hachinohe and Hirosaki local committees were also present. The different agencies were able to formulate plans so as to cover all the ground and prevent over-lapping. They even provided for the making of grants from one agency to another, in three instances.

The danger in these small, private agencies, where persons not trained in charity work are engaged, is that unworthy, or less worthy cases may be unduly aided, and so the distribution be inequitable not only, but even become a real injury to the character of the beneficiaries. To avoid such results all work is done in close consultation with officials, local and prefectural. These officials are courteous and helpful. One lady missionary has redeemed three girls, who had been sold, and for whom partial payment had been made, saved twenty-five others for whose sale plans were making, and still about one hundred others, whose parents were wishing to sell them. This lady has the cordial co-operation of the Home Department of the Government.

For the *future*, *probabilities* are for a continued need till crops grow in the summer and autumn. Indeed, when the farmers have to begin to till their lands, their daily earnings will become impossible, so that, in May and June, their case is expected to be harder than during the winter. Moreover, many will lack for seeds and for implements.

There is hardly need for more agencies, but there is need for full and hearty support of the agencies that are already in operation.

GEORGE M. ROWLAND.

The National Evangelistic Campaign

For many years special evangelistic movements have been started and carried through successfully by the various churches and missions in Japan, often resulting in large accessions to the churches. But these movements have been local, of short duration, and undertaken generally by a single denomination. On the first day of March an evangelistic movement was inaugurated that will reach all parts of Japan, and is to continue for three years. All the churches,

with few exceptions, and nearly all the missions in Japan will participate. This program for a united evangelistic campaign was determined last spring during the visit to Japan of Dr. Mott, the Chairman of the Continuation Committee of the Edinburgh Conference.

The movement has but one object—the evangelization of the Japanese people. The purpose during these three years, is not simply to awaken a new interest in Christianity, but to urge the people everywhere personally to accept the religion of Jesus.

Dr. Ibuka of Tokyo, as Chairman of the National Evangelistic Committee, issued a call to prayer, for all Christians to meet in their various localities on March 1st, to pray for the success of this work. Even before this, on Feb. 11, a holiday, public meetings were held in many parts of the land.

The leading Christians of Osaka, Kobe, and Kyoto met in the Osaka church, under the guidance of Rev. T. Miyagawa, who, with a large committee, is in charge of the movement in the southern half of Japan. One of the speakers at this meeting, even though praying himself for an advance, declared that most of the churches had reached a point where their way was blocked(*yuki-tsumatta*), and could not go forward. But the other speakers denied this, speaking gratefully of the progress already made, and cheerfully of the door now wide open before all the churches. The Christians of Osaka and vicinity met *en masse* in the Y.M.C.A. hall on Sunday afternoon, March 1st, and in one of the churches on the two following nights. Prominent speakers like Pres. Harada and the leading pastors, delivered addresses, but these meetings were primarily for prayer and inspiration.

The real campaign in Southern Japan will open at Moji and five other places, on April 10th, and will last for eleven days. Then will follow immediately an immense campaign, to last for one month, in the five provinces of Hiroshima, Okayama, Yamaguchi, Kagawa, and Ehime. Over one hundred workers are already enlisted for this great work, who intend to carry the message of the Gospel to all parts of these provinces. These efforts to instruct and convince the people will be both intensive and extensive, in which the Japanese churches will show a unity and earnestness of purpose never before witnessed in this land. The trumpet has been sounded, and the forces are already on the move, under the leadership and inspiration of the Lord of Hosts.

GEO. ALLCHIN.

Kyoto Items.

The month of March is the commencement season in Dōshisha, and hence one of special interest in the life and work of the Station. This year added interest is given by the visit of the American Board friends, who are completing their tour of India, China, and Japan, and also by the opening of the evangelistic campaign.

The first day of the month, Sunday, was practically baccaleaureate day, when Pres. Tasuku Harada preached a sermon to the graduating classes. The chapel was crowded to its utmost capacity, and close attention was paid to the speaker. The text was Judges 8:21, "For as a man is, so is his strength." Graduation day has been appointed for the 20th, that the American Board friends may be present. We had eagerly looked forward to the presence and inspiring words of President Capen, and the commencement season is shadowed and saddened by his sudden death.

An impressive service was held last month in Dōshisha Theological Hall, when a picture of Dr. Gordon was unveiled. The picture hangs on the right of the platform, as one enters the room, and harmonizes well with the fine portrait of Dr. Davis, that hangs on the left of the platform. The service of unveiling was conducted by Prof. Ashida, of the Theological Department, while Dr. Harada and Dr. Learned spoke fittingly and feelingly of Dr. Gordon's life and work here.

We are all rejoicing in the generous gift of nearly fifty thousand *yen*, by an American friend, for the purchase of land for the Dōshisha. The land that is being bought lies on the north side of Imadegawa, surrounded by land already owned by Dōshisha. With this purchase most of the land fronting on the north side of the Imperial Park comes into the possession of Dōshisha. The principal exceptions are a small piece of land adjoining the Girls' School on the east, and a large corner tract on the west.

The year that is closing has been one of the best in the history of the school in point of numbers and attendance of students, of the quality of the work done, and in added endowments and buildings. We look forward with eager hope and expectation for the coming year to be even better than the good year just past.

A grand instance of the red tape, with which this land is blessed, came within the writer's personal experience last month. A cold snap had caused a break in a water pipe in a house occupied by a renter. The city office was duly notified and asked to repair the break. Soon a petty employee appeared with a paper that had to be filled out. It took an hour and a half to get this satisfactorily accomplished, and then it was too dark to do the work that night. The leaking pipe, however, was right on the job. Sharp at eight o'clock the next morning another man appeared. A mistake had been made in filling out the paper of the night before. The title *san* (Miss) had been appended to the name of the occupier of the house, a grave error, as titles must not be written in such a paper. Hence a new paper had been filled out, and must be signed and stamped. This was done while the leaking pipe continued on the job. Two hours later a third man appeared to say that the name of the person given as occupying the house, could not be found on the office books. What was the explanation of that discrepancy? It was explained that the usual occupier of the house was in America, and the house was temporarily rented,—and the leaking pipe continued on the job. Two hours later, at noon, the third man appeared again with the much discussed paper. He handed it over saying that it was not needed after all as the repairs would cost only thirty-five cents, and would be attended to at once. The paper is filed in the mission archives as a fine sample of useless red tape.

M. D. Dunning.

Yamamuro at Miyazaki.

Arrival at one; dinner with the missionaries; speech at the Prefectural Assembly Hall at three, to several hundred persons; supper with the governor of the prefecture, a friend of old school days; talk at the church to as many as could crowd in; a few hours of rest; address, 6.30 a.m., to the "Miyazaki School Girls' Home" girls; talk to all the boys of the Middle School; talk to the girls assembled in the hall of the Higher Girls' School; dinner with old friends, both husband and wife officers of this church; leaving town at one—such is the truly meteoric visit in Miyazaki of twenty-four hours made by "Lt.-Col." Yamamuro.

The arrival was by train—train? why, we have *two* railroads here now—and the departure was by auto-'bus for Miyakonojo; the speech at the Assembly Hall was especially about General Booth and his life work and principles, as a direct Christian talk would be out of place there; it was attended by the Prefectural Office employees, who were given leave for the purpose; the talk at the church was a direct evangelistic address; the work at the Girls' Dormitory was to bring the girls, who have long been under Christian instruction, to decisions: more than half of the girls raised their hands, and eighteen came to an after meeting to hear special directions from the "Lt.-Col."; at the two schools no direct Christian teaching could be given, but the speaker's wit and eloquence were brought out in very vivid stories illustrating various points of moral and Christian teaching: the boys

were roaring with laughter one moment, as some unforgettable story was told, and yet so still that the proverbial pin would have created a disturbance the next minute, as the story's lesson, equally unforgettable, was hammered home. "Lt.-Col." Yamamuro remarked that he likes to speak to the boys and girls on account of their impressionability. Well, eight hundred young people (to say nothing of the women at the Girls' School, for it was for the church and city Women's Societies, too) enjoyed the talks as well as the speaker.

We met the "Lt.-Col." at the funeral at Chausubara, where he had gone to preach the sermon. The telegram summoning him, met him at the Tokyo station as he was returning from a tour; when he again reached Tokyo he was scheduled to go at once to two other important meetings for addresses, the first one an hour and a half after his train was due. This is pretty close connections, even for this thunderbolt, but our persuasions were able to make him see the possibilities of a visit to Miyazaki. Hyuga and Miyazaki are familiar ground to him, as he was here for a brief space, just before becoming the first recruit of the newly arrived Salvation Army. He was the first, as now the highest, and by far the best known, of the Japanese connected with the Salvation Army. The many institutions connected with their rescue work, and especially the tuberculosis hospital now building, require his presence at the Capital a great deal of the time; but he is able to run off on a speaking tour at times. For the last three years he has preached once in the fall at the Dōshisha chapel, with considerable results in the way of hand-raising. His splendid work at Kobe College will doubtless be mentioned in another connection, by some one writing for Kobe, so that I will only say that, from the modest reports of the enthusiastic "Lt.-Col." it looks as though a lasting impression had been made upon the girls.

He is evidently a man broad enough to work with any individual, or any company, in the interests of Christ's Kingdom. I guarantee that any one able to secure his help in an evangelistic campaign, will be more than satisfied. The brief visit he paid us has left me enthusiastic. Moreover he is as pleasant in the home as impressive on the platform. The Salvation Army in Japan rightly feels that this man was, in the providence of God, especially raised up for the purpose of establishing their work here. Long may he flourish.

CHAS. M. WARREN.

Ebb and Flow at Kobe College

This is the season when the annual call for reports leads to taking account of stock, and, while we look back over the school year just closing, we sometimes find it profitable to consider a series of years, in order to note real progress. Curiosity prompted a comparison of statistics of enrollment for the last seven years, and the result is decidedly encouraging. The year 1907-8 witnessed our highest enrollment up to that time, two hundred and thirty-nine in all departments. The hard times following the Russian war, and the fluctuation of public opinion in regard to a high school education for girls, which has been so marked at times, in Japan, caused a decrease in the number of students, until, three or four years later, the total enrollment, for the school year, was but two hundred and fourteen. Since then it has increased, until the year just closing registers two hundred and fifty,—high water mark for the school. It is interesting to notice that the increase has been in the college department, as the academy reports but one more than seven years ago, while the college has more than double the figure for that year. The music department, however, has but half as many members as then,—a condition certain to be remedied when the department has the permanent head for which it has been waiting since Miss Torrey left us five years ago.

Our increase in enrollment is in line

with the report given to the Conference of Federated Missions, in January, by its Committee on Education. That committee noted a large increase of students in both the regular and the higher courses of the Christian schools for girls. Usually the winter term shows a much smaller number on our roll than the earlier months of the school year, but this year the enrollment has scarcely varied at all. Whatever the explanation, the fact is satisfactory. In spite of a certain distrust of statistics, from which it is said that many contradictory things can be proved, one can learn much from their study.

The number of boarders, at present, is not only relatively, but actually less than twenty years ago, when the school was much smaller than now, and this has necessitated decided changes in method. Meetings of various kinds must now be planned with reference to the day pupils. The work of calling at their homes has assumed large importance. The "class teacher" of the first year academy girls, has called twice, during the year, at most of the homes within reach, besides giving special attention, in times of illness. Other class teachers, all Japanese, are proving their value in establishing personal relations with the students and their parents, in a way impossible for the foreign teachers.

It is interesting to note that the proportion of girls from Christian homes is much larger than a few years ago. This may be due to the increase of the Christian community, or to the fact that only recently have there come to be many Christian homes where there are daughters of high school age.

It is not only in numbers that we find variations in the waves and currents of school life. Earnestness in study varies considerably at different times in the school year, and is especially noticeable toward its close. We used always to expect an increased interest in spiritual things in October and November, as the students gathering after the summer vacation felt more strongly the religious influences of the school. Lately the Day of Prayer, the last Thursday of January, has seemed the culmination of the spiritual influences of the year. There is, indeed, some danger that decisions for Christ, which should be made earlier, will be postponed to that date as an especially appropriate one. Thirty-five students have given their names, during the last few weeks, as having decided to follow Christ, and Pastor Yonezawa is instructing them from week to week. Not all of them will unite with the church this spring, but we hope for a good number of baptisms at the March communion services.

The Y.W.C.A. is at flood tide this year. For the first time the students have had the whole responsibility for the work of the Association, and they have carried it well. Their district conference, in October, and the concert in December, at which they cleared more than two hundred *yen*, were large undertakings, and were a credit to them; but the faithfulness with which most of them have carried their responsibilities throughout the year, is no less creditable. Their treasurer has just paid the thirty-six *yen* which has, for some years, been the annual contribution of the college missionary society to W.B.M.I. That society disbanded a year ago, and its work was undertaken by the Y.W.C.A., through its missionary committee. The Association also gave from the proceeds of the concert, special gifts of five dollars each, to the W.B.M. and the W.B.M.I., toward the funds these Boards are raising for their approaching semi-centennials. Let us pray that there may be no ebb-tide in our Y.W.C.A.

SUSAN A. SEARLE.

Our Escape from Kagoshima.

On Sunday morning [Jan. 10] before the eruption on Monday, we were awakened at three o'clock by an earthquake; and earthquakes continued all day and all night; about three hundred in all. We knew they meant trouble somewhere,

but did not connect them with Sakurajima, which had not had an eruption for a hundred and thirty years.

On Monday morning, though, we could see a thin stream of smoke issuing from the mountain. At ten the first explosion occurred, which sent out a greater volume of smoke than Asamayama sent out last summer. Our home is only about two miles from that crater, so you may imagine we did not feel it a very safe place to stay. From our yard we could see great boulders as large as small houses, being thrown into the air thousands of feet, and then falling back upon the mountain. Before twelve several more craters had formed, and such a volume of smoke poured out that you could not see the mountain. Mr. Medling sent the children and myself away on an afternoon train, which proved to be very fortunate, as it was the last train out of the city for several days. Mr. Medling said that he was going to stay and watch, but he did not stay many hours, for at six-thirty a big earthquake came, which drove nearly every one from the city. He left then, walking fifteen miles, and caught a train the next morning. The earth hardly ceased to rock all night, and great fissures opened up all along the way. The road was crowded with people, but providentially the moon was full and the night clear, so but few accidents happened on the way.

Fortunately for Kagoshima, the wind was off the city, so only a few inches of ash fell. Places no farther away were covered seven or more inches. The people are out scraping up the ash, and taking it off their rice-fields and gardens.

Of course almost all the people on the island lost all they had. Most of the people were farmers, and their fields are ruined. One of our Christians was teaching at Okayama, the village near where the first crater broke out. He helped get the children of the village into boats, and after he saw them off, he took off his clothes and prepared to swim across. The water was too cold though, and so he hunted till he found another boat, and came across. He reached our home exhausted with cold and hunger. His village is now covered under a hundred feet of lava.

The mountain now is much quieter, but still smoking very much, especially on the side away from Kagoshima. Occasional deep rumblings are heard, and earthquakes are still frequent. Our home was injured so by the earthquake that we can not live in it yet.

(Mrs.) Lenna Rushing Medling,
In *Gleanings*.

Generel Notes.

"Fear God and work hard," was Livingstone's life-motto.

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The *Kumi-ai* Church is said to have raised about thirty thousand *yen* special contribution for its work for Koreans, two wealthy Tokyo non-Christians having pledged ten thousand *yen* each.

* * * *

Sapporo church bade farewell to its former pastor, Rev. Tomo Tanaka, January 13th last; and in one month and one week, on the 20th of February, welcomed his successor, Rev. Akira Ebizawa, lately of Umeda church, Osaka. Mr. Ebizawa is a son of this church, having been baptized and received into its membership while a student here in college. The new pastorate begins auspiciously.

* * * *

The English Language Society of the Dōshisha, held a meeting in the Chapel on the evening of the 28th ult., at which an interesting program was rendered by students and professors, including such subjects as "Influence of Personality," "Present-day Authority," "Impressions of South Korea," "The Forerunner must be remembered," treated by students, while several professors spoke, and the exercises were interspersed with music. Scenes from Hiawatha were presented by quite a caste of students.

* * * *

Miss Charlotte Burgis DeForest has compiled a neat, fully illustrated little brochure from her father's writings between 1880 and 1886, while he resided at Osaka; it is entitled, "Ema; The Votive Pictures of Japan." Missionaries who do not exactly understand the significance and origin of the numerous pictures suspended in "the art gallery" (*emadō*) connected with any shrine of pretention, will be "put wise" by reading this account, and if they do not already know *hōnō* (奉納) found in great abundance at shrines, they will not only learn, but find a visit to a shrine more interesting after reading the brochure.

* * * *

Two impressive meetings in memory of Mr. Ishii were held in Okayama on February fourth, one—private—at the home of Mr. and Mrs. Pettee, at the very hour of the funeral in Hyuga, and one in the evening at Okayama church. At the latter, Rev. S. Abe preacht a very uplifting sermon, and brief addresses were made by the governor, mayor, vice-mayor, a representative of the Mission, and many others. A still larger and more impressive service was held in Tokyo on February 22. Mr. Curtis and Miss Pettee represented the Mission and the foreign community in general, which, by some slip, was not informed of the meeting.

* * * *

Dr. Pettee makes this statement about the future of Okayama Orphanage. Nothing is yet defintely settled as to Mr. Ishii's successor. The eight Japanese and three trustees will be called together this spring to take some official action. It is an open secret, however, that the wealthiest member of the board has visited the farm colony, paid off outstanding debts, suggested that temporarily "Mother Ishii" be regarded as acting in place of her dead husband, and exhorted the children and their teachers to rally loyally around her. All on the farm have responded right royally and the good work of the institution goes bravely forward. It is thought that an endowment of 100,000 *yen* would make the whole colony independent. No better memorial could be erected in honor of "Father Ishii" than the raising of this sum for such a purpose. Why not do it?

* * * *

The main body of the American Board party arrived in Japan about the 7th instant, and have visited Matsuyama, Okayama, and Kobe up to time of writing. We must defer till next month any further details as to their visits to stations. The entire party, including the Halls, plan to sail from Yokohama, the first proximo, by the *Manchuria*. It has been an exceedingly great pleasure to meet these friends, and to have the privilege of showing them some of our work, as well as that of telling them about certain phases of it which are not apparent on the surface. It does us good to have such friends come, and we trust that our many, and almost constant demands on their time and strength, during their very brief stay in each place, will not leave them exhausted in body at the end of their world-round visitation of Missions.

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The chapel in the Theological Hall of the Dōshisha has become a place for preserving memorials of past teachers, and for two years the picture of Dr. Davis has occupied the space on the wall at one side of the speaker's desk. The corresponding space on the other side has now been given to a very fine photograph of Dr. Gordon, which was presented to the school by Mrs. Gordon and Mr. Donald Gordon on the 16th of last month. Short addresses were made by Pres. Harada and Dr. Learned, and mention was made most lovingly of Dr. Gordon's rare saintliness and careful scholarship, the latter shown in the command of Japanese and his thorough studies in Buddhism. Those who had the privilege of being associated with two such men as Dr. Davis and Dr. Gordon count it a matter for great thanksgiving, and rejoice to see the two pictures hanging side by side.

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For the first time in its history of forty years, the Kobe Church celebrated the golden wedding of two of its members, on Sunday afternoon, February 8. Mrs. Inouye was the first one of the family to come into the church, joining it two years after its organization, and was a most faithful attendant at its services. Those who knew her then well remember how she used to come in with a baby in her arms, and a small child holding on to each sleeve. She became an earnest worker, and has been a deaconess in the church for many years. It took her ten years to pray her husband into the fold, but she had the joy of bringing him at last, with the mother-in-law, and their eight children. Five of the eight have already been promoted to the higher service, but a large group of grand-children is coming on, and the influence of these two lives is reaching down the years.

* * * *

Kobe Church, our oldest *Kumi-ai* church, will celebrate, next month, its fortieth anniversary, which falls on exactly the same day of the week as in 1874. The plan is to begin Friday evening with a memorial prayer-meeting, then Saturday evening an *enzetsukai* by Dr. Kazutami Ukita and Rev. Tsuneyoshi Watase; on Sunday, all Sunday-schools connected with the church, will meet for special exercises in the church at nine a.m.; at ten a memorial service of worship, with sermon by Pres. Harada, will be followed by baptisms and the Lord's Supper, conducted by Rev. Masazo Yonezawa and Tsuneyoshi Watase; at two, there will be a memorial congratulatory service, at which Rev. Danjo Ebina will deliver a memorial address, followed by a repast for visitors, at the Y.M.C.A. Hall. Monday evening will be devoted to an evangelistic meeting, addrest by Messrs. Ebina and Harada. On Tuesday evening a like meeting will be addrest by Messrs. Miyagawa and Watase. This program is somewhat provisional. It is expected that all except one—Mr. Homma—of the pastors of the church, from the beginning, will be present.

The Secretary of one of our Woman's Boards was at a loss to understand the telegrams about Sakurajima. "Our accounts mix up islands and localities hopelessly. When the same reports talk about Matsuyama being covered thick with ashes, what are we to understand? And when they say the refugees have gone to Sendai, the plot thickens still more." If we omit the word "thick," we presume the remainder was all true. In our last issue, we explained about the ashes, and if we look at the map in Murray's "Guide to Japan," we find a Sendai thirty-two miles northwest of Kagoshima, a collection of small hamlets, at a river of the same name, and on a great transinsular highway to Yatsushiro and beyond. After a year's struggle the final decisive battle of Hideyoshi with the *daimyō* of Satsuma, occurred at, or near Sendai. It was there that Hideyoshi summoned the *daimyō* to give in allegiance, and then reinstated him—or, rather, his son, in power over Satsuma, Osumi, and part of Hyuga. Not to mention Murdoch's "History," Denning's "Life of Hideyoshi," and Gubbins' "Hideyoshi and the Satsuma Clan" (T.A.S. VIII.), the opening chapter of Schwartz's "In Togo's Country" succinctly relates this Taikō incident. To-day there are many fine old camphor trees at Sendai, and, according to a "Guide book of Kagoshima *Ken*," issued in 1911 by the Prefectural Office, Sendai will be one of two principal railway centers between Kagoshima and Yatsushiro, when that line is opened in the near future.

* * * *

The Japanese House of Representatives is composed of three hundred and eighty members distributed politically about like this: *Seiyukai* two hundred and three, *Dōshikai* ninety-one, *Kokumintō* forty-one, *Chuseikai* forty, Independents five, while the House of Peers is split into seven parties, with none in a majority, the *Kenkyukai* having about one hundred and seven. The present session of the Diet has not had such acute political spasms as the last one had, but it has had a longer drawn

out storm with some gusts that were close seconds to any last year. The Navy Scandal is causing great political excitement, but not a little of the outcry of the opposition parties seems to be buncombe—a good occasion to whip the Government for not fulfilling the expectations of the nation in the reduction of burdensome taxation, and especially in the hope of party gain. The Cabinet has been hectored all the session, and a vote of lack of confidence in it was moved in the House of Representatives, but defeated by the *Seiyukai*, which stands by the coalition Cabinet, in which are several members of the party. The Home Minister is a *Seiyukai* man, and has been violently opposed by the opposition and by the press, but the motion for lack of confidence in him, was also lost. Reception of bribes by more or less of the navy officials is charged, and there is enuf color to the charges to make serious trouble for the Cabinet, whose head is an admiral, and a Satsuma man, who has greater influence in naval circles than any one else. If the bribery charges are sustained, the Cabinet probably will fall.

Personalia.

Mr. Hollis Adelbert Wilbur and Mrs. Mary Matteson Wilbur reside at 124 Dixwell Road, Shanghai.

Rev. Akira Ebizawa, pastor elect of Sapporo *Kumi-ai* Church, reacht that city Feb. 20, and entered on his work.

Mrs. Allchin went to Tokyo for medical treatment in mid-February, and has not yet returned to her home in Osaka.

Rev. Morton Dexter Dunning addrest the Dōshisha English Language Society, last month, on "Purpose in Life and Character."

Dr. Hamilton W. Mabie's "Japan in Time of Disaster" in the January 24 *Outlook*, is almost as full of mistakes as an egg is full of meat.

Mr. L. A. Elmore, who was formerly an English teacher in Japan for a brief period, is now located at 2,220 Dwight Way, Berkeley, Calif.

Mrs. Leonora Barr Albrecht resides at Los Angeles, Calif., and her son, Mr. Martin Albrecht, is employed on a local boat. Mrs. Albrecht's health is not at all good.

Mrs. Cyrus A. Clark and Prof. Edward Leeds Clark past thru Kobe at the end of last month on their way to Tokyo, where Mr. Clark entered the Tsukiji Hospital for a thoro examination.

Miss Alice Pettee Adams sailed from Kobe, on the 11th inst., for America, by the *Siberia*. She goes on account of ill-health. Arrangements have been made to carry on her work during her absence.

Miss Hilda Curtis was ill with appendicitis from the very beginning of the year, but is better now, without undergoing an operation. She was unable to attend to her work at the kindergarten until Mch. 1.

Miss Luella Miner, of our North China Mission, at Peking reacht Yokohama Feb. 21, by the *China*, and after a week in Japan, visiting Kyoto and Kobe, sailed for Tientsin by the *Eiko Maru*, Mch. 1.

Miss Alice Jeanette Starkweather, Box 463, San Diego, Calif., arrived in Japan Apl 7, 1876, along with Miss Barrows, and was a member of our Mission at Kyoto until May 10, 1883. She started the Dōshisha Girls' School Apl 21, 1877, and was the first head of the school. During the winters she spends her time in California. Perseverence sometimes is rewarded by success. After many attempts to get in touch with Miss Starkweather, we have finally received a letter from her.

Prof. Ernest W. Clement very kindly sent us a copy of the *Standard's* account (Jan. 24) of the "Judson Centennary Meetings in Rangoon," in which we find: "Cheers greeted the appearance on the platform, of Miss Cornelia Judson, a silvery-haired grand-niece of the great missionary. She has been for the past twenty-six years, engaged in educational work in Japan, and spoke feelingly of the significance of this occasion to her." The *Standard* is a leading Baptist paper, publisht at Chicago.

Rev. Sidney Lewis Gulick, D.D., on his visit to Washington, in December, had conversations with Senator Dillingham, former chairman of the Senate committee on immigration, with Representative Burnett, of Alabama, chairman of the House committee on immigration, with Representative Johnson, of Washington, and others, about the California question, and presented his views to these congressmen. He sent several of them copies of the first and last chapters of his new book, "New Oriental Policy."

Rev. Geo. Atwater Hall and Mrs. Hall, with Miss Hall, of Brookline, Mass., arrived from Korea early this month, and after a stop at Miyajima, visited Okayama, Kobe, Osaka, Nara, and Kyoto up to time of writing. Mr. Hall was a seminary classmate of Dr. Rowland, and a college classmate of Mr. Stanford. He is a member of the American Board's Prudential Committee, and a trustee of his *alma mater*, Amherst. Mrs. Sarah Cooley Hall is a member of the Board of Management of Auburndale Missionary Home. Miss Clarissa Merwin Hall studied at Abbot and at Smith.

Albert Palmer Peck, M.D., from 1880 to 1902 a member of our North China Mission, and Mrs. Alia Flagg Peck, arrived at Yokohama by the *China*, Feb. 21. They visited at Kyoto and Kobe, from which they sailed for their home at Tientsin, by the *Eiko Maru*, Mch. 1. Dr. Peck is in private practice, and is also officially connected with the Sanitary Dep't of North China. He was in charge of a section of Shanghaikwan during the terrible pneumonic plague in 1911. He holds the order of the Double Dragon, having been decorated twice by the Chinese Government.

Hon. Eliphalet Wickes Blatchford, of Chicago, formely Vice-Pres. of the American Board, died Jan. 26, at the age of eighty-seven. He came to Chicago from Stillwater N.Y., as a boy, when his father, Rev. John Blatchford, was installed pastor of the First Presb. Church. He graduated from Illinois College in 1845. He started in business at Chicago in 1854, and the firm of which he was long the head has been one of the commercial landmarks of the city. His public services began in 1861, and have been many and important. His was a life of public note and conspicuous public service. Mrs. Blatchford survives him at 111 La Salle Av., and has the deep and loving sympathy of us all.

Mr. Jōji Ohara, known to many of the Mission, who was born and brought up in Okayama City, and graduated last summer from the law department of the Imperial University, Tokyo, died of consumption at a sea-side resort near the capital, on February 10. He was an earnest Christian, a young man of sterling worth, and of exceptional promise. Exceedingly impressive funeral and memorial services have been held recently in both Tokyo and Okayama. Miss Wainwright and Mrs. Pettee, together with Pastor Abe, and others, have had much to do with his training, as his father died many years ago, and his mother lived in Korea, with another son. He had a large circle of admiring friends, who deeply deplore his untimely death.

Mrs. Helen Fraser Davies, of Uxbridge, Ont., writes that, altho three miles from post office, they have a daily rural delivery, and are number one. Miss Fraser was always A No. 1, and we are glad that she and her husband are still so. "What with telephones, and mail delivery, and electric cars, and electric lighting all thru the township, as there is a prospect of having in the near future, we in the country shall soon have all the advantages of the city, without its disadvantages. I should miss MISSION NEWS very much, were I to be without it. I follow with interest, as far as I can, the work of the Mission, and everything else relating to Japan. I had a letter at Christmas from Naruse *san*, whom Mrs. Stanford will probably remember—now Mrs. Momosaki; she lives at 105 Nagata Mura, Kobe."

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1. Reports of the educational and evangelistic work of the Mission.
2. News-Letters from the various Stations, giving details of personal work.
3. Incidents, showing results of evangelistic work in the life and character of individuals.
4. Field Notes, consisting of items of interest from all [illegible]
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